

The Crescent

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What's Cookin' at the Commons?

Construction is what's cookin' at Heacock Commons these days. The current dining facility, which feeds 522 students in a space designed to seat 300, is being expanded to allow 450 to 500 students to be seated at one time.

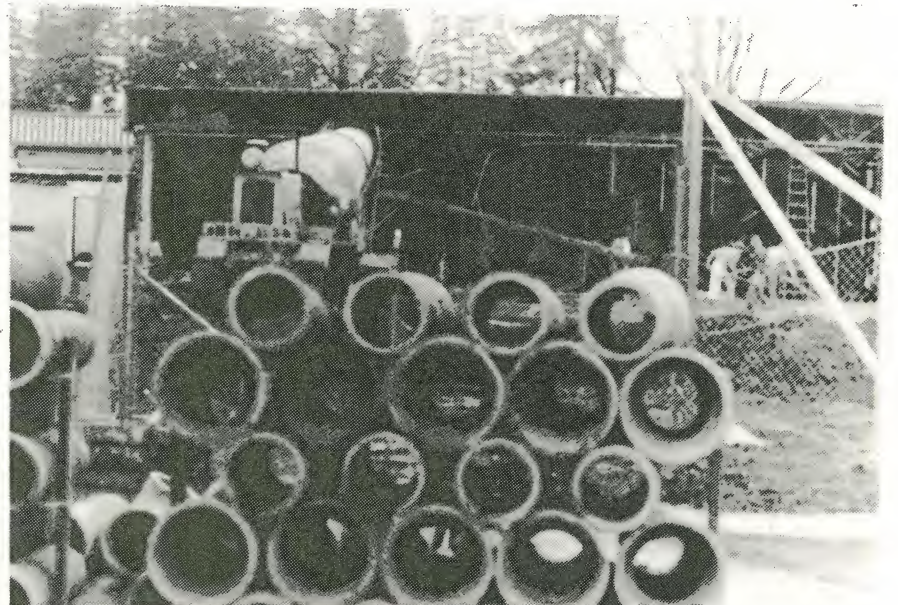
Besides the 40 by 66 foot dining room addition, other new features will include a platform area for formal banquets, a 19 by 31 foot faculty dining room, a 36 by 29 foot student lounge, and a 25 by 38 foot entry lounge and entrance plaza. The fish pond will stay, but it will be covered and made into a conversation area. New offices and food preparation and serving areas will also be added. The dish jockeys will have a new home in what was the SUB lounge.

The project is being carried out by Kent Construction Company of Newberg, the lowest of 5 bidders with a \$520,000 con-

tract. The contract calls for completion of the commons addition by July 1.

The construction is causing a relatively small amount of inconvenience for GFC students. Students now enter and exit the dining room through the same door. The Junior Store has been temporarily moved to the concession stand in Wheeler Sports Center. The only other inconvenience, besides a sometimes high noise level, is that students must bypass the construction area to get to the commons. Fortunately, the wall which joins the new addition to the current facility will not be knocked out until after classes end in June.

Up to this point, site preparation, including removal of existing landscaping has been completed. The former fine arts buildings were razed last summer to make way for the westward expansion.



Commons addition under construction.

MSU Gaining Recognition

Contrary to popular belief, MSU is not a strictly black organization.

MSU is short for Minority Student Union, and is made up of minority students of all races and cultures.

The MSU was originated in 1975 to help minority students keep in touch with their individual identities, and fit into a predominantly white atmosphere comfortably. By sharing common problems and discussing them with fellow students, this group of GFC students can help each other adapt more comfortable to what might be a totally different culture. Learning to deal with cultural and racial problems and giving and receiving moral support helps to give the members a feeling of individuality and unity—a real sense of belonging.

Meeting twice a month in various members' apartments, the MSU keeps in touch with fellow members' problems and successes. Each meeting opens with

prayer and Scripture reading, followed by discussion of any future goals the group may have, both long and short range. The rest of the meeting is devoted to sharing and discussion of individual problems or triumphs. Feedback from other members helps make the problems easier to handle.

The MSU has several goals for the future. Probably the biggest of these is the desire to be recognized on campus as a functioning organization; a group with a purpose. Other goals include a spring conference and another group retreat.

At a recent dessert-conference, the MSU was fortunate to have four national speakers address the group. Several important points were stressed, including the need for individual identity, self-love, commitment, being open to change, and retaining a hold on your own culture while adapting to a new one.

When asked if the MSU has helped him and how, senior Gary Chenault replied, "Yes, definitely. Regardless of who you associate with, you are going to have problems and MSU has helped us to learn how to deal with them."

Hoover Sculpture Presented

A brass sculpture in the form of the profile of former President Herbert Hoover was unveiled as a major new art piece on campus Friday, February 23.

President David Le Shana presided at the 2 p.m. ceremonies permanently placing the sculpture on the west entrance wall of the Herbert Hoover Academic Building on campus.

The idea for the six-foot-tall work was conceived by 1978 graduate Warren Koch, a Communication Arts major now majoring in film production at the University of Boston. The piece was begun by Koch, but most of the work was done

by George Fox art professor Pete Snow.

Koch originated the idea after noticing the blank wall. "That looks terrible," Snow says Koch told him. They agreed that something should be done and arranged for Koch to receive special studies credit for his participation in the project. He originated the Hoover profile sketch and transferred it to a large paper pattern, around which the final sculpture was cut, using high-speed saber saws and "a good number of blades," according to Snow.

The \$300 cost for the 1/4-inch sheet brass was contributed by the George Fox College Auxiliary.



Brass sculpture of Herbert Hoover unveiled.

Inter-Mission Makes Chapel Debut

Inter-Mission, the George Fox College drama touring group, made their debut in chapel on Friday, February 16.

The eight-member group, directed by Darlene Graves, entertained students with 15-second to two-minute vignettes. After their performance, the group sat on the edge of the stage and led the audience in a brief discussion of the significance of the skits.

The group was founded five years ago by George Fox communication arts professor, Michael Graves, but has been directed by Mrs. Darlene Graves since its conception.

Inter-Mission tours throughout the Northwest each winter and spring term, performing in schools, colleges and

churches. This year they are also booking appearances at prisons, care homes, motels and street markets. Programs are designed to be fast-paced, humorous, and thought-provoking, with an emphasis on celebration, interpersonal communication and openness.

Inter-Mission members are selected by audition. This year's group includes: Jennifer Joselyn, Crawford, Colo., junior; Leslie Mack, Sacramento, Calif., freshman; Linda Dobbeck, Newberg, junior; Linda Mock, Manning, Ore., junior; Ben Dobbeck, Newberg, sophomore; Butch Hart, Salem, sophomore; Dale Hauser, Portland, sophomore; and Joe Geil, Vancouver, Wash., senior.

New Winter Record Set

In spite of sickness on campus, George Fox students set a new record at the Red Cross blood drive on February 1.

During the winter term drive, 140 students signed up to donate blood, and 156 actually came to give. Only 19 students were deferred because of minor medical problems. Of the 137 who donated, 29 were first time donors. "It was so encouraging to know there were so many well people on campus," said Carolyn Staples, campus nurse, whose office had been flooded for weeks with colds and flu.

This year's drive topped the 1977 winter term record of 130 pints by seven pints, with a total of 137 pints of blood donated.

Three students received their gallon pins this term. Debbie Hansen, Linda Mock, and Carl Sorensen are all eight-time donors now.

In the spirit of love and concern for others, 40 students signed blood donor cards for Everett Cook, a George Fox staff member, who underwent a major operation earlier this year. Mr. Cook had always been in charge of cleaning out the SUB and preparing for the blood drives.

One of the cards he received read, "Life has no blessing like a cherished friend. Because I was thinking of you, I was a blood donor through American Red Cross today."

This year donors stretched out on new reclining chairs, or donor beds, that were closer to the floor. The ends crank so that the donor's head can be lowered, speeding recovery because the donor does not have to get up immediately after he has given blood. The new beds also have wheels so that if a donor has difficulty or needs closer supervision, he can be wheeled off to another area.

Is Fox a Box?

Is there a dotted line around the edge of our campus? How often do we step outside our routine to grow, learn from, and minister to the community of Newberg?

The Christian Service Committee is attempting to reach out and minister to an oft-neglected sector of the community, the elderly. About a dozen students are presently involved about one hour a week in developing friendships with an older person in Chehalis or Newberg Care Homes. These students are learning, though, that the ministry is mutual. They often come away from an experience feeling that they are the ones who have benefitted most.

"They have so much to give...so much

wisdom..." one student said. Another found it really valuable to develop deep relationships with people of different ages. "It gives me a balanced perspective."

The hectic routine of classes, studies, work, and on-campus activities often prevent us from being involved in "extra things." But, beyond being a rewarding study break, this one hour a week could be spent growing in a life-enhancing friendship. It is also an excellent opportunity to tithe your time. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25:40)

Consider it. One hour a week. If you'd like to be involved, talk to Butch Hart or any representative of the Christian Service Committee.

Editorial Policy

The Crescent strives to maintain an open forum for the discussion of issues of concern to the George Fox College community. Your letters are welcome and will be printed as space allows. Please send them to SUB A, and include your name. It will be withheld from publication at your request. We reserve the right to edit all letters to meet space limits.

All opinions in this section, including editorials, are the opinions of the individual writers and not necessarily the opinions of the staff of *The Crescent*, the Associated Student Community, or the Administration of George Fox College.

The Crescent is paid for and published by the students of George Fox College.

To the Editor:

The Christian should not be wasteful. The world's natural resources are being depleted rapidly — prices are jumping higher every year. This should cause us to conserve — but we don't.

Even if we don't conserve out of concern for our land, we need to conserve out of love and respect for God. Genesis 1:28 says, "...Be fruitful and increase in number, fill the earth and subdue it..." We as Christians need to search out areas in our lives where we are wasteful. Do we use our land properly? Do we even do small things, like turning off extra lights, to help conserve?

by Phil Barnhart

There are many things we as students can do to conserve energy which won't affect your normal living habits at all. Interested? If you would like to help conserve energy on campus, contact the *Crescent* at SUB "A". The *Crescent* will see that you get information about how you can help conserve energy.

Dale Hauser

To the Editor:

Thanks for the question with regard to Ann Kiemel, for this allows the answer to be communicated to everyone.

We too wanted Ann Kiemel on the George Fox Campus. As soon as the Free Methodist Church made preliminary arrangements, we immediately put her on the Chapel/Assembly roster. Late fall term we received a phone call from Ann's manager saying that Ann charges \$1,000 for each presentation, and that to do something at George Fox would cost \$1,000. Needless to say, our budget is unable to support such an expenditure. If you know of any willing donors, please send them our direction.

Thanks, Julie Hawley, Dean of Students.

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Give a Hoot — Don't . . . stay in the shower too long?

by Jean Peters

"B-z-z-z," the electric buzzer of my alarm roused me from a dream about my boyfriend. Eyes still closed, I pulled my robe off the bed and dragged it behind me into the bathroom.

I turned on the water as hot as I could stand it, then plopped myself under the shower. Suddenly, I woke up. My foot had been covering the drain, and the bathtub was half filled with water. Yikes! I must have gone to sleep. Quickly, I washed my hair and climbed out. I looked at my watch. Oops! 35 minutes. That was a bit long.

I wonder how many other people basked too long in the shower that morning — or how many do every morning? Water is a vital — but exhaustable — resource, and we should be careful not to waste it.

One Monday evening, a friend dropped by our apartment. "Come on, let's go watch the basketball game!" she said. So my three apartment-mates and I grabbed our coats and rushed over to Wheeler Sports Center. After the game,

we went to Safeway to buy our favorite delicacy — frozen chocolate cream pie.

Three hours later, we returned to the apartment. "Wow!" Hot stale air greeted us as we opened the door. "Boy, it's hot." I checked the thermostat. "80 degrees!" I yelled. "Who turned the heat up so high?" Naturally, none of us had. Besides the heat being too high, someone had left two bedroom lights and three living room lamps on. Electricity is another valuable resource which we often waste.

George Fox College's gas and electricity bill for January was over \$17,000. Roy Hiebert, the maintenance staff member who is in charge of the utilities here at Fox, shook his head as he showed me the figures. Mr. Hiebert is concerned about conservation and feels it should be emphasized more here at George Fox.

"But would the small efforts we as students could make to conserve energy be of any value?" I asked him.

"Yes," he said. "Especially when you consider how many students there are in schools all over the United States. If all students would do what they can to con-

serve energy, the result would be quite significant."

Mr. Hiebert pointed out that incandescent lighting (that is, your ordinary light-bulb) is the most inefficient lighting available. Maintenance has installed mercury-vapor lights, and more efficient lighting systems in various areas of the campus, such as the sports center parking lot.

Mr. Hiebert is concerned about our Christian stewardship as regards conscientious use of energy. I believe that we as students need to be also. There are some basic, common sense ways, which my roommates and I are going to try, and all of us could, to use less energy:

1. Turn off extra lights. This includes fluorescent lights. If you are aren't going to use a fluorescent light for 15 minutes or longer, it pays to turn it off.
2. Turn down thermostats a few degrees at night, or when you're going to be gone for three or more hours.
3. Take shorter showers. And if you apartment-dwellers have a leaky faucet, have it fixed.

Energy conservation is one way we as Christians can demonstrate good stewardship and love for our fellow human beings.

Athletics is Important Too

by Phil Barnhart

For a long time now, I've been concerned about those people on campus who resent, in some way or another, the athletes on campus, the basketball team in particular. After reading the February 16th issue of *The Crescent*, I became very disturbed. There are some people who don't have the facts straight, so I thought I'd try to bring a few things into perspective.

Athletics opens many doors for many men and women. It certainly did for me. I came to George Fox College from a non-Christian home. Since I could shoot a basketball fairly well, I was given an athletic scholarship. I didn't even know where GFC was until the end of my senior year of high school. But coming here was the best decision I ever made, because I became a Christian! I couldn't believe all the happy smiles and loving hearts I saw here, and I wanted what you had. But lately I'm beginning to wonder what you do have.

There are rumors around campus that all the basketball players, or at least a majority of them, are on "full rides." Do you know this for sure? The fact is, you are probably getting as much financial aid as our athletes. You see, the financial aid you receive is based on need. And what does it cost you? I'm sure it doesn't even come close to all the hard work and time the athletes devote to practices and games. It doesn't cost you spending Christmas vacation on an empty campus, away from your family, or the loss of many hours of study time.

Black History: Marian Anderson

Marian Anderson was born on February 27, 1902 in Philadelphia. At the peak of her career, she was regarded as the world's greatest contralto.

Miss Anderson gave what is perhaps her most memorable concert in 1939, singing on the steps of the Lincoln Memorial after having been barred from making an appearance at Constitution Hall by the Daughters of the American Revolution (DAR).

Miss Anderson demonstrated her

Some of you think that the basketball team eats at fancy restaurants, that they're treated like kings, waited on hand and foot. Well, if you call hamburgers and shakes "living it up," then you're welcome to try out in the fall. Just don't expect steak and lobster on trips and before games. And if you've heard otherwise, the meal was probably paid for out of the athlete's own pocket.

You talk about the poor recruiting. How far do you think you can go to recruit fine athletes on the \$1500 in the basketball recruiting budget? But some of you don't want to hear about how much Coach Willard spends out of his pocket to get just a few outstanding athletes who many other colleges want also.

You talk about the "Sports Temple," about all the money that was spent on it. Actually, most of the sports center was donated to George Fox College. Do you know why it was donated? Well, people saw the building that "the finest independent college basketball team in the district" had to play in. So they built us something better. Then they added Hoover Academic Building. What are you really mad at? Yourself, because you're not an athlete?

You talk about Mai Tai's. Have you never had a sip of an alcoholic beverage? Who was watching over you on New Years? The basketball players are not the only ones who have broken the Promise.

Some of you think that the emphasis on our athletic program at George Fox shouldn't be as great, that other areas

should be given higher priority than they currently receive. Let's face it, we all want to hear the community say that we are involved in a fine program. We want to hear, "Oh yes, George Fox College, they're the ones who put out fine ball players." But we also want to hear them comment on our fine science department, our outstanding music and drama departments, and our overall, excellent academic program.

What really hurts me and many other Christian brothers is that you've accused us; instead of coming to us and asking us face to face, you've made it "hush-hush." People are saying, "Did you hear what so-and-so did in Hawaii?" and "Guess what so-and-so did last weekend!" Don't you have the guts to talk to your brothers about what's bothering you?


You would have to be an athlete to understand what it is like to grow up in a highly competitive athletic environment, to spend countless hours of hard work and effort after school and during summers to be the very best you can be, to achieve a maximum level of performance all the time. The competitive nature of athletics gets in the blood, as some of you discovered during intramurals, and it's hard to settle for being less than you can be.

I don't think I've ever overestimated my God-given abilities and skills, but I've never underestimated them either. I've always known I could play college basketball. But after all I've dreamed about and hoped for, I never thought I would be resented for the very talents which I try to use to glorify God.

the New York Times reviewer, described her performance as "music-making that probed too deep for words."

After years of successful concert work, she made her Metropolitan debut in Verdi's *The Masked Ball*, in 1955. Two years later, a state department tour took her around the world.


In September of 1958, Miss Anderson was named to the U. S. delegation to the United Nations. After her retirement, Miss Anderson moved to Danbury, Connecticut with her husband, Orpheus Fisher.



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Genetic Christianity

by Tad Cobb

I learned a new term this past week. It has caused me a great deal of inner reflection to sort out and thought to filter through. I've handled the concept it deals with before, but something about the term itself has shed new light and created a new dissatisfaction with the conclusions I'd drawn previously. Keith Pearson shared it with me in the course of a conversation. The term is "genetic Christianity." A synonym is "God's grandchildren."

Looking around me, indeed, looking at myself, it's obvious that most of the students at George Fox do come from Christian parents and Christian homes, have regularly attended church all their lives, and through the whole process have gained a working, though sometimes distorted, knowledge of basic Christian beliefs. They claim to have had a born again experience. They've read *The Late Great Planet Earth*, seen Billy Graham films and listened to Maranatha artists from Southern California. They own several translations and paraphrased versions of the Bible and can recite John 3:16 word for word. I myself fit this description.

Unfortunately, I'm feeling that in one short paragraph I have just summarized the whole of the genetic Christian's depth of faith. To do all the above was the most comfortable way to survive in a Christian home. It kept the folks happy, the allowance big, the punishments minimal. That makes sense.

But I think that in our endeavor to conform to the outward manifestations of our parents' and churches' convictions, we have done just that. Assimilated the outward manifestations. Since little or no tension existed, since his convictions weren't questioned, just accepted, the genetic Christian has assumed a standard and lifestyle for no other reason than that it was simply the most comfortable thing to do at the time.

I look around campus and enter conversations discovering, to my disgust, non-reasoning, ignorant Christians who are ready to argue some dogmatic

ideology on the basis of denominational doctrine taught to them in a Sunday school class while they were half distracted with whether maybe they shouldn't have worn a tie that morning. They lash out in distorted, colored, narrow doctrine — they themselves not fully understanding their convictions or values. That's a very dangerous position to be in. To have values and not know why or feel why with any significant degree of understanding.

It's my opinion that the shallow genetic Christian who hasn't been challenged by his beliefs has a dull living testimony, if any. Sometimes such a life actually does more harm than good to the message of God's nature and grace. It has been said, "If I'd never met a Christian, I might have become one." Whoever said that has, unfortunately, seen a life misrepresenting the love of God.

My conclusion: that we challenge our beliefs to gain not only a knowledge of God, but an understanding of why we believe in Him. When a tree is challenged for survival by a drought, it survives by sending its roots deep into the earth to reach life sustaining water. A tree in a wet zone has very shallow roots because water is so easily obtained. But in a great wind, the shallowly rooted tree is pushed over while the deeply rooted tree stands.

Likewise, if we are challenged for survival in our values and beliefs, we too will drive our roots down, and will be able to withstand tempest and drought.

But the genetic Christian has a handicap to overcome. With the lush, rich supply of values pumped into him at home, he may not be challenged to drive down his roots. In that severe weakness his fate will be determined.

Most of us at George Fox have the handicap of being genetic Christians. How can we tell if we've been challenged to find a basis for our values and beliefs? I believe that there will be a change in our actions. I feel that a deep relationship with God is more expressed by not leaving food on our plates than by listening to Evie's new album and feeling "moved". That

reaching out and touching a lonely person is more an expression of God's love than giving a testimony at a Bible study about how good God has been to you by giving you all these friends.

To receive depth in our very shallow

lives, we need to give depth to our concerns and lifestyles, and depth can only be

achieved by challenge. Question your beliefs. Challenge everything you've been told.



Characters from *The Night Thoreau Spent in Jail*, to be presented Friday, March 9, and Saturday, March 10, in Wood-Mar Auditorium.

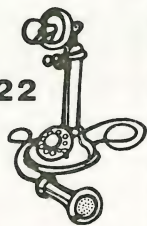


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Pamphlet Not Consistent With College Objectives

by Mike LaBounty

I see everyone here at George Fox College, whether administrator, faculty member, student or staff, as having a personal stake in the quality of the Christian atmosphere on this campus. Both as individuals and as a Christian community, our goal should be to create and support an environment which would not restrict the Holy Spirit. Being driven by this purpose, communication could give real spiritual expression to the organization and management of this institution (whose motive ultimately is the love of Christ) as it strives to fulfill its objectives and mission.

As the college catalog clearly illustrates, George Fox is firmly committed to biblical principles: To "maintain a program of varied activities that direct the student to a commitment to Christ as Lord and Saviour." But despite what the catalog may say about the permeation of Christian purpose throughout the college, if the governing bodies lose sight of their own institutional purpose and objectives, and if the student body fails to support the concept of Christian community — withdrawing to widespread apathy — a secular subversion can take place.

I particularly single out "A Biblical Rationale for George Fox College Rules"

as such a culprit. I reject it, not in principle — there needs to be a system of accountability for misguided behavior — but in its reasoning. It is based upon human rationale and attempts to mold biblical principles around what the college views as Christian behavior that is accepted as pious and righteous by the world. At the very least it has completely missed the spirit of the law and is very dangerous as it supports deadly legalism. I understand the Gospel as teaching love as both the fulfillment and the end of the law; and that love in obedience to law is not love. This law of the spirit is stated in the college's objectives as an ultimate goal which should be fostered by the campus environment. Yet "A Biblical Rationale" subverts the very principle this objective seeks to achieve — an atmosphere in which Christian attitudes are encouraged and can be conceived, nurtured, and matured in the student.

Attitude is the key. If your attitude is unacceptable, your behavior, no matter how good (or bad), is also unacceptable. Examine the case of the Pharisee: The Pharisee defined sin as consisting principally in the overt act (behavior); Jesus taught that sin consisted principally in the intention of the heart (attitude). Our rules

here are concerned with behavior. "A Biblical Rationale" states, "We cannot

make rules to govern attitudes, only behavior. Our rules, therefore, deal with behavior patterns, not with such attitudes as race prejudice and intolerance of others."

With this "Rationale" motivating administrative sanctions, I see what I call spiritual discrimination. Last year I fell spiritually and sinned flagrantly, in the form of a very destructive and negative attitude. I looked for things to tear down and I failed to fulfill numerous responsibilities because of it. I still have problems and, most certainly, I still sin (though my attitude, with God's help, has improved). But because my behavior did not, and does not, take the form of "gambling, or in the use or possession of alcoholic beverages, tobacco, non-medicinal narcotic or hallucinogenic drugs (including marijuana)", or other such college no-no's, I was not, and still have not been, counseled by those administrative authorities who deal with such violations. According to the system, I may have acted like a Christian, but to God I was not thinking like one. At George Fox College it is not a matter of committing sin, but *how* one sins.

We have a monster on our hands; the existing framework is supporting behavioral discipline instead of Christian discipline. Again, I do believe that we

need an accountability system for misguided behavior; only let it be grounded firmly on the Bible instead of applying the Word of God to what we think is right (let us not forget that man's greatest wisdom is foolishness to God). Our main emphasis here should be in saturating and uplifting the environment spiritually i.e., bombard the campus with spiritual challenges such as those we faced in chapel with Richard Foster. We must recognize our common commitment to God and to each other as Christians and strive for our established objectives as a Christian college (one that is in this world but not of this world). Anything short of this is sheer folly.

The Lord's Guidance

"How should I live my life?"

I have often stopped to pray.

What should be the central theme every moment of each day?

I ask the Lord to guide my life and lead me in His will.

He tells me to simply trust in Him, to listen and be still.

My life, He says, is not my toy to play with as I might,

so I'll pray to Him, with this my hope, to see it in His light.

Anonymous

What Is SIMA?

Perhaps you've heard people talk about something called SIMA, or seen posters and brochures advertising it around campus. But what is it? A new gimmick or fad?

No, SIMA is not a fad, nor a new book, nor even someone's ideas on how to launch a dream career. SIMA is a basic application of principles to life. It's a way of getting to know yourself, a way of discovering what motivates you. SIMA stands for System for Identifying Motivated Abilities.

Where did it come from? Carol Jaquith of the Career Planning and Placement Center says that SIMA got its start with an east coast management firm. This firm developed a program, which has been in use for 20 years, to give people direction in choosing occupations which would best suit them. Two men who worked for this firm were Christians. They realized that the methods this organization was using were Biblical. That's why they worked. The men were concerned that the information be used in a Christian context, so they decided a Christian college would be a good place to try it out.

"George Fox College was the experiment," said Carol Jaquith. Last March the first SIMA workshop was held here on campus. Carol says that the reactions to the first workshop were "extremely positive." Originally, it was planned to hold workshops every year, but because of a greater demand, the schedule was revised to hold them more often. A second workshop was held in January, with a third planned for April 20-21. So far, approximately 50-60 GFC students have participated in SIMA. Carol says that SIMA is "not just for students." Alumni, people from local churches, and even people in established occupations have

attended. The workshops last a day and a half.

The basic idea of SIMA is found in Scripture. Psalm 139 says that God fashioned us prior to our birth and made each of us unique individuals. He designed not only the shape of our body, what color of hair we have, or how tall we are, but also gave us a unique inward "shape". He gave each of us certain talents and abilities which give us enjoyment when we put them to use. Many people say that we are a product of our environment. True, it does play a part in shaping our personalities, but the Scripture points out in Psalm 139 that God gave us a plan for life from the very beginning: "In thy book were written every one of them, the days that were formed for me when as yet there were none of them." (Psalm 139:16b)

SIMA provides a way for people to discover what motivational patterns God has given them. In a historical context, if we can predict to a certain extent what might happen in the future by looking at past history, couldn't the same be done with humans? This is a basic assumption of SIMA. In looking at a person's life, there are certain things that an individual has enjoyed or done well. These are labeled as achievements. In these achievements are found the ways a person operates, and the abilities he or she is motivated to use. These achievements fall into a pattern for every person. SIMA allows its participants to discover and work through the process on their own.

SIMA is not a guaranteed way to find God's will for your life. What it is, according to Carol, is "a way of uncovering, a way to get at God's will." In other words, it gives a tool or handle for discovering directions which would be good for you to head in. The Scriptures give guidelines

that apply to life, and SIMA is one path to discovery of these. Certainly it is not the only way.

Carol says that we don't have to fear coming to SIMA. It's not something mysterious, and it's not going to tell you you're in the wrong major and need to change. If you feel right about the field you're in, it may just re-affirm that choice.

What are some of the reactions of students that have been involved in the workshop? SIMA participant Ardis Ostrin shares that "it really helped me find out where my main interests lie and that they do form a practical, useful pattern. The main thing that impressed me was the possibility they presented to really find a career that I will enjoy doing and be suited for." What about the \$55 fee? Ardis feels that it was worth the money because she discovered the possibility of finding a career that would be "more promising than just putting in time to get paid without feeling worthwhile or useful."

Vonda Winkle also attended the SIMA workshop held in January. She says that "at first I didn't understand what was going on. I wasn't sure how it would effect me and whether it was worth the time and money." But she says that after she found out what her motivational pattern was that things fell together. She realized that God had given her a unique pattern. She had a "fresh" look at things. "It was worth it."

SIMA then is a learning experience with practical application. Many people, especially college students, have some

heavy questions about planning for the future in terms of job opportunities. How are they going to translate what they've learned in school to the practical side of life? A career is certainly a part of the fulfillment of God's plan for many lives. It's more than just a job. What we do 8, 10 even 12 hours a day is vitally important. It's all a part of becoming who we're meant to be.

If you're interested in SIMA or in finding out about career opportunities, contact the Career Planning and Placement Office. It could be one of the best investments of time you'll make!

Standing by a lake,
Thinking of the past,
of the Spirit giving.
Tears of life,
Rays of love and
Winds of discipline.

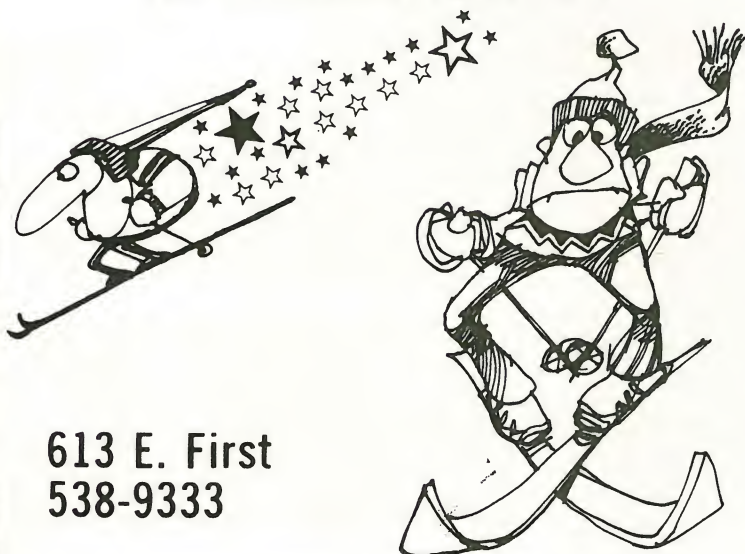
Sitting beneath a tree,
Thinking of the past,
of how the Spirit changes lives.
Trees growing old,
Flowers fade and pass away and
Brown grass turns greent.

Walking on the beach
Thinking of the Spirit
Living inside of me.
Like waves clean the dirty beach,
Like wind directs clouds,
He directs my life;
Like rainstorms he floods my soul
with life.

by Dennis L. Knack

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